THE LIVING, Dead Pastor YET SPEAKING.

In two SERMONS, Preached on *Bartholomews* day, *Aug.* 24. 1662. in *Bewdly* Chappel, by *Henry Osland* then Minister there.

And now Published by some Friends of TRUTH.

MICAH 7. 8, 9.

Rejoyce not against me oh mine enemy, when I fall I shall arise, when I sit in darkness the Lord shall be a light unto me. I will bear the Indignation of the Lord, because I have sinned against him, until he plead my cause, He will bring my soul to light, and I shall behold his righteousness.

LONDON, Printed in the year 1663.

Courteous Reader,

THE Reverend Author of these Sermons, is known far and near, for his Labour, Diligence and Zeal in Preaching the Gospel since he entered on the Ministery; but could never be perswaded to Print any one of those Sermons, that God made

made so successfull in the Preaching.

These ensuing we have made bold to Publish; not as the best, but the last Sermons of our beloved Pastor. The aspersions that were cast upon him for his frequency in Preaching, made him (as on his death-bed) in these Sermons speak more of himself, then in all that ever we heard him Preach before.

These Sermons were preached with good approbation of those that heard them, though

of

of contrary perſwaſions: if any thing offend, let it be imputed to us that Publiſhed them; not to him that only preached them; and the rather becauſe we cannot ſay that this is verbatim *that which was Preached.*

Reader, if the reading of theſe Sermons draw ſo many tears from thy eyes, (and reſolutions from thy heart, to be the Lords, and to ſerve him) as it did from thoſe that heard them, thou wilt not loſe thy labour, nor we our Pains.

The

The loſs that we and the Church hath had of ſuch burning and ſhining Lights, is ſo great, that it calls loud for our prayers, moans, and tears to the Lord of the harveſt, that he would ſend back ſuch Labourers into his harveſt, wherein you ſhall have the joint aſſiſtance of your ſorrowfull friends, for our dead, yet living Paſtor.

I. D.

T. F.

R. W.

HEBREWS 13. 20, 21.

Now the God of peace that brought back again from the dead our Lord Jesus the great Shepherd of the sheep, through the blood of the everlasting Covenant, Make you perfect in every good work, to do his will, working in you that which is pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever.

THIS Text is *Pauls* farewell prayer for the *Hebrews* in the close of a large Epistle to them: And it may be the subject of my last Sermons, after many years labours with you, And in it you may observe three things;

1. The person prayed unto, and that is God; who is described from the

rich fulneſs of his Majeſty, to be,

1. *The God of peace*; this expreſſed: and

2. The God of all power; which is mplyed, yet amplified by one of the moſt mighty works that ever was done; to wit, the *raiſing from the dead the Lord Jeſus*; which Jeſus is alſo deſcribed from his Relation to the Church, *to be the great Shepherd of the Sheep*: And withal how he came to a Flock, and to be a Shepherd; and that was by the ſhedding of his blood, which blood is called *the blood of the Everlaſting Covenant*, which the God of peace made with the ſheep, and was confirmed by the bloodſhed of the Shepherd.

2. The things prayed for:

1. That the Hebrews might be *perfect in every good work.*

2. That they might *do the will of God.*

3. That God would *work the thing that was pleaſing in his ſight*; wherein you have for whoſe ſake, by whom, or through

through whom this muſt be wrought: that is, *Jeſus Chriſt*; And 2. In whom that is in you the Hebrews.

Laſtly, You have the *doxology*, *to whom be glory for ever and ever, Amen.*

Pauls prayer for them, is, and ſhall be mine for you. And that you may know the things prayed for you, I ſhall open them unto you (if God permit) I do obſerve that when Friends part, they uſually part with prayer.

Jacob when he parted with *Benjamin*, he ſent him away with a prayer, *Gen.* 43. 14.

Paul when he parted with the *Epheſians*, *Acts* 20. kneeled down and prayed with them all; And obſerve, it was to God: not as the Papiſts do, to Saints and Angels, but to God *through Jeſus Chriſt.*

The Doctrines from the words are many:

1. *That God is the God of peace*, i.e. *of all bleſsings temperal and ſpiritual.*

2. *That Jeſus Chriſt is the great Shepherd of the Sheep.*

3. *That the great Shepherd of the ſheep was dead for a time.*

4. *That God did bring back again from the dead the great Shepherd of the ſheep.*

5. *That there is an Everlaſting Covenant.*

6. *That this Covenant is eſtabliſhed in the blood of Chriſt.*

7. *Through his blood-ſhed Chriſt hath purchaſed a ſheepfold, or flock of ſheep.*

Verſe 21.

8. *That a Believers duty is to do the will of God.*

9. *That the doing of the will of God only is a good work.*

10. *That the ſons of men muſt be fitted, adopted, made perfect to do good works.*

11. *That God muſt work in us, and co-work with us, to do the thing that is pleaſing in his ſight.*

12. *That glory is due to Chriſt for ever and ever.*

The Doctrine that I ſhall firſt ſpeak to, is this.

Doctrine.

That Jesus Christ is the great Shepherd of the sheep.

He is frequently so stiled: Psal. 23. 1. *The Lord is my Shepherd.* Psalm 80. 1. *Give ear O Shepherd of* Israel, Ezek. 34. 23. *I will set over them one Shepherd,* i. e. one great Shepherd, John 10. 14, 16. 1 Pet. 2. 25. *the Shepherd and the Bishop of our Souls.* 1 Pet. 5. 4. *The chief Shepherd:* and in the Text the great Shepherd: Which holds forth to us, that Christ hath a Fold, that he is to those as the Shepherd to his sheep: that Christ hath more interest in his flock and people, then any, then all Gospel Ministers have. It is true they are Shepherds, but he is the great Shepherd. The Prophets, Apostles, Ministers, Pastors are Shepherds; but they are all under Christ. So that what ever is the work, or may be the care of a Shepherd over his flock, or a

Minister for his people, the same more eminently is the work and care of Christ over, and for his people; which principally consists,

1. In gathering together, and keeping his Sheep, Jer. 31. 10. *I will gather him and keep him, as a Shepherd doth his flock.* Amos 3. 12. *As the Shepherd takes out of the mouth of the Lion the two legges and a peice of the ear*: so will this Shepherd pull his sheep out of the Lions Jaws; they shall not be devoured, Ezek. 34. 22.

2. In nourishing and feeding his sheep, Ezek. 34. 10, 11, 12. *He will make them lye down in fat pastures.* And though men would famish his sheep, and cut them short, and separate the Shepherds from them, which feed them with knowledge, and open to them the pure Gospel of Christ: yet he will keep them alive in famine, and save their souls from dearth. It is all one with this great Shepheard to feed with means, or without means; with or without, Gods people shall be fed and nourished.

3. In

3. In giving life to the ſheep, John 10. 28. 10. *I am come that they may have life, and that they may have it more abundantly.* Inferiour Shepherds can give you but meat and food, but the great Shepherd gives life alſo.

Uſe.

LEt then the firſt Uſe be of Comfort to the Lords people. I know it is matter of trouble to many Congregations of faithful believing Chriſtians, that their Guides are gone, and that they ſhall hear the voice of their profitable and beloved Paſtors no more. Well, theſe are driven from you, and a wofull breach is gone through the land, yet the great Shepherd abides with you. Precious believers, be not caſt down at your loſſes: Are you ſcattered in the gloomy day as the ſheep upon the mountains? this Shepherd will gather you again: Are you purſued with Dogs and Wolves? do they

bite you and devour you? this Shepherd will defend and save you: Do not you know where to go to find pasture? this Shepherd will find a pasture for you: Do at not any time say that you are as sheep without a Shepherd: when you put forth the first act of saving faith, you were assuredly put into Christs fold, and you shall be kept there by his wisdom and care, and no one shall ever pull you out of his pasture again.

2. Here is matter of Exhortation: If Christ be the great Shepherd, then follow Christ, hear his voice, obey and follow him. Beloved brethren, you are like to hear my voice but in few words more. All you that have given your names to me, and have ever followed me, I command you to follow the great Shepherd, and follow none any further then they follow him: his voice is the Gospel that he inspired, that his Disciples penn'd, and that he himself sealed with his own blood: all are strangers that speak not according to this.

Doctrine 2.

That the great Shepherd was dead for a time.

This is the second Doctrine. To prove the death of Christ by many Scriptures and Arguments is needless, it being an Article of our faith: yet consult with these few texts, Zac 13.7. *Awake my sword against my Shepherd.* Matth. 26. 31. Rev. 1. 18. *I am he that liveth and was dead.* That Christ was dead but for a time, is an Article of our faith also: *The third day he rose again from the dead:* it was no long time that the grave did hold him.

You may ask me, What became of the sheep when the Shepherd was dead? You may see in John 17. 11. *I am no more in the world, but these are in the world; holy Father, keep them through thy own name, those whom thou hast given me:* He delivers them up to his Father, and God undertakes the keeping of them,

and

and the ſheep were ſafe continually, till the Lord brought back from the dead the great Shepherd; Chriſt left them in ſafe hands: he had more regard to his ſheep then to himſelf; he ſuffered himſelf to fall into the hands of bloody and malitious men, but he preſerved his ſheep: he promiſed them *that he would not leave them comfortleſs, but he would come to them.*

Uſe.

BE informed hence, that if the great Shepherd were dead for a time, then it is no Marvail my Brethren, if the leſſer Shepherds are dead for a time time alſo. For as Chriſt was, ſo muſt we be in this preſent world, 1 *John* 3. This is one part of our conformity to Chriſt, to be conformable to him in his death: *Phil.* 3.10. The Prophets, ſaith *Zechary*, do they live alwayes or for ever? Zech. 1.5. *As for your Fathers, where are they? and for the Prophets, do they*

they live for ever? They muſt dye as the great Shepherd did.

Now Miniſters dye either a Natural or a Civil death: A Natural death, which is the ſeparation of their ſouls from their bodies: their Civil death is, when they are dead in Law; when the Law of the Land where they live, ſilenceth them, and makes them as if they were naturally dead. And on this account there are many dead Shepherds this day in *England*; this day of the moneth, this day of the year, this twenty fourth of *Auguſt* is the Shepherds killing-day; and whileſt *England* ſtood, there was never ſo many faithfull Miniſters dead whileſt they lived.

There are many thouſand Sheep bewailing their dead Shepherds and Paſtors this day: and many a child bewailing his dead Father; Such Fathers which have begotten them to God, as *Eliſha* did *Elijah*, My Father, my Father, the Chariots of *England* and the horſmen thereof! This is the killing day, O think it not ſtrange though it be ſo!

so! It is said in the eleventh of the *Revelations, that the Witnesses must be slain, and their dead bodies must lye in the streets so many dayes.* The Witnesses some take for the two Testaments; but they have no bodies; it is most probable that these are men, and such as shall not be naturally slain, but Civilly slain: and it is very probable that they set out the faithfull Ministers and Magistrates that have been Christs Witnesses, and born a testimony to his truth and wayes, and such as stand to their testimony, and will not deny his name; these must be slain, yet not naturally dead; they must lye in the streets as dead men, unserviceable, disabled to do their own or the usual work of Christ, that they have done; they cannot act as Magistrates and Ministers. These things are now doing: The witnesses are at this time slain: how long they shall lye we know not. Whether three dayes and an half or longer: but as Christ was dead, so must they. And beloved hearers, this is the

day that I ſhall be in this ſenſe a dead man, a dead Shepherd, a dead Witneſs, after twelve years labours and witneſſing to the truth of Chriſt in this place. It is your duty to remember the great Shepherd who is alive again, who *will ſeek* you and provide for you, and let you want no good thing, but lead you forth in the green paſtures: & two ſupporting things I would have you to obſerve:

1. That the death of the great Shepherd, was no loſs but a gain both for himſelf and you. Firſt, It did procure him a name above all names; that is, a power above all powers; *Every knee ſhall bow to him, and to him every tongue ſhall confeſs; ſo that he ſhall be admired in all that believe,* 2 Theſ. 1. All the earth ſhall admire him; he is by his death become the Author of Eternal ſalvation: he is an Advocate, King, Prieſt, Prophet, and ſhall be Judge at the laſt; All power is committed to him in heaven and in earth, *Matth.* 28. And Secondly, His death was gain to us: we had like ſheep gone aſtray, and had

had never returned, had he not been Shepherd and Bishop of our souls. But now his humiliation was our exaltation, his Cross our Crown, his death our life. In him we have peace and pardon, mercy here, and glory hereafter: Oh fear not; the death of your Ministers may be best for you, yea no loss but gain.

2. The death of the great Shepherd was but short; the Lord brought him back again; which is the next Doctrine.

Doctrine 3.

That the God of peace by his mighty power did bring back from the dead, the Lord Jesus the great Shepherd of the sheep.

The Scripture is full of Testimonies of Christs Resurrection; the women that wailed at the grave early to see what became of him, had this Answer from the Angel: *He is not here, for he is risen; Come see the place where the Lord lay,*

lay, Matth. 28. 6. *Peter* assures us of it, with the rest of the Apostles, Acts 5 29, 30. Acts 2. 23, 24. *It was not possible that he should be held of the grave.*

And also the Scripture is full of Testimonies that Christ was raised up by the mighty power of God, *Acts* 3. 15. *Acts* 4. 10 *Rev.* 11. *Gal.* 1. 1. 1 *Pet.* 1. 21. These texts hold forth that Christ was raised up by the mighty power of God.

2. Why did God raise again from the dead the Lord Jesus?

1. To make way for his further usefulness for his people. As he by his death, had purchased, so by his Resurrection he was made capable of interceding for his flock, and of sending the Holy Ghost, and comforting them with his presence in heaven: for Christs glorious presence is not the least of the glory of heaven: *The Lamb is said to be the light thereof.*

2. To fulfill all the Types and Prophecies that went before of him. *David* prophecied of him, *that God would not leave*

leave his ſoul in hell, nor ſuffer his holy one to corrupt in the grave. *Jonah* lay three dayes and three nights in the Whales belly, to Typifie the death and reſurrection of Chriſt.

3. To make way for Chriſts further Glorification. Had he lain under the power of death, he could not have poſſeſſed the fulneſs of his deſerved glory: the ſoul might have been perfectly happy, but whole Chriſt could not be happy, had he lain in the grave. And it was meet that as the body was in hunger, thirſt, cold, and did ſuffer much diſgrace in the work of mans redemption, ſo it ſhould be glorified with a moſt tranſcendent glory.

We ſhall not meddle with that queſtion now, whether God intended more the glory of the perſon of the Mediatour, or the ſalvation of the elect, in his raiſing him up. We are ſure that Chriſts perſon ſhall excell in glory, and be as the brighteſt ſtarr in the firmament of heaven, *Joh* 17. and *Joh* 12.

4. To

4. To confirm and ſtrengthen our faith. *For if Chriſt had not riſen, our faith had been vain*, 1 Cor. 15. The Heathens were wont to reproach the Chriſtians for believing in a dead Chriſt; but they have a living Chriſt to truſt in: for he that was dead is alive again, and lives for evermore, yea *lives to make interceſſion for them*, Heb. 7. 25.

5. That he might be the firſt fruits of them that ſleep, 1 *Cor.* 15. whoſe reſurrection is an evidence unto his people, that they that now ſleep, or ſhall fall aſleep in him, ſhall one day be brought back again from death to life, and feel the power of his Reſurrection raiſing them above death and the grave, to reſt with him in life and glory, 1 *Theſ.* 4. 14, 15.

Let us inferr, That if it pleaſe God, and it be agreeable to his will, he that brought back the great Shepherd of ſheep, can bring back the dead Shepherds of *England* from their Civil death.

You know beloved, the Spiritual Fathers of many Congregations are dead this day: and the houſes are full of mourning: Some weeping in one corner, ſome in another; one child in one chamber, another in another; and I ſee your eyes are full alſo: Oh let this dry up the tears that fall; God can if he will, bring back from death your Shepherds again! When *Martha* and *Mary* were weeping over their dead brother *Lazarus*, the Lord raiſed him up again: He hath the ſame hands, power, and skill: *He kills and he makes alive again.*

Object. *You may ſay it is unlikely that ever they ſhould live again.*

Anſw. So thought *Martha* and *Mary* when *Lazarus* had been dead four dayes and laid in his grave, *John* 11. It was unlikely alſo that ever Jeſus Chriſt ſhould riſe again: the Soldiers ſeal his ſepulchre, roul upon him a mighty ſtone, watch him, make him as ſure as they could, *Matth.* 27. 66. read the place: yet notwithſtanding all, he

roſe

roſe again. The two Witneſſes were barbarouſly uſed, read *Revelations ch.* 11. *yet when the ſpirit of life from God entered into them, they ſtood upon their feet,* ver. 11.

Theſe things God hath done, and this thing he can do: but what God will do, I am not certain. Yet I conjecture that the Shepherds of *England* ſhall be dead but for a time: God will bring them back again from death; for Chriſt hath told us, *That no man lighteth a Candle to ſet it under a buſhel, but to give light to the whole houſe.* And do you think that God who hath lighted ſo many Candles, that have and may be uſefull to enlighten his houſe, will he ſet them under buſhels? Shall ſo much pretious light be loſt for ever? ſo many pretious gifts beſtowed in vain? ſuch gold ruſt, and ſo many fruitfull trees lye under that curſe, Never more fruit grow on theſe trees? it cannot be: Shall God bring to the birth, and not bring forth? It is true indeed God did puniſh an *Ægypt* that would not let his

people go, with ſome dayes of darkneſs, and ſo he may and doth puniſh his people with the loſs of light, that will not let their iniquities go; he ſends a famine, not of bread, but of the word of God; and makes his people travel from ſea to ſea; but theſe judgements are not ordinary, nor long laſting, but revocable upon humiliation and repentance (unleſs God intends to remove his Goſpel utterly from them) ſhall he that hath commanded to ſend Labourers in his vineyard, take ſo many out at once, and ſuffer them to be kept out? eſpecially when they have a deſire to work and hate to be idle, and the vineyard deſires them ſo much, and needs them much more: But Chriſt is the great Shepherd of the ſheep, he putteth down one, and ſetteth up another, whom he will, and when he will.

However it pleaſe the Lord to deal with us for the future, it hath pleaſed the Rulers of this Land by an Act of Parliament to diſable all Miniſters of the

the Goſpel, that after this day ſhall not conform to certain things; moſt of which we have had time ſufficient to conſider of. And I for my own part have not been wanting in prayer to my God for his direction in reading the Books written on both ſides, in converſing with the intelligent to find out what my duty is. I have concluded upon nothing raſhly, but with much deliberation: I did not ſet the examples of men before me, nor drew any reſolution from their practice: And if more had conformed then do, I ſhould have ſtood in the ſame judgement. And I ſeriouſly profeſs, that one of thoſe that ſtand off in theſe parts, weighs more with me, then ten of the Conformiſts. The gain or loſs of the world hath been nothing in my eye: I have had no thoughts of what I ſhall eat, what I ſhall drink, or what I ſhall put on; but I have impartially ſtudied the truth, and the rules by which our wayes and actions muſt be guided. And upon all this I do

moſt cleerly ſee, that it is not my duty, but it would be ſin for me to cloſe with the things that are propoſed and enjoyned. To give you my reaſons, is not ſafe for me, nor profitable for you: The new Liturgy I have not ſeen, and therefore will neither approve it, or diſallow it; leſt I be one of thoſe that ſpeak evil of that which I underſtand not. And though perhaps it is ſo compoſed, that I may or can aſſent to the greateſt part of it: yet if I and my brethren aſſent not, and conſent not unfeignedly to it all, we muſt ſpeak an untruth, and againſt our conſciences and knowledge in the face of a Congregation, where God is preſent, and his Saints, and where we muſt ſpeak as Gods Oracles, and no more then we are confident our Lord and Maſter Chriſt would ſpeak; or elſe we muſt refuſe it altogether. And indeed let it be how or what it will, whether it be through my weakneſs and Ignorance, I could not paſs my unfeigned aſſent and conſent to any book (as I remember)

ber) that ever I read of that bulk, excepr the Bible: and how I ſhould to this, I cannot imagine, ſith the old one hath ſo much ſaid againſt it, and this (as its ſaid) is not much different from it.

And although I know it is determined by our Rulers that I ſhall preach the Goſpel no more, and that I muſt leave the moſt honourable, ſweet and moſt deſirable work in the world, the ſolemn publick ſervice of God in being his mouth unto his people; And although I muſt leave a people whom I dearly love, and am perſwaded of their abundant love to me, whoſe ſervice in the Lord I love above all people, and have refuſed much of the world to dwell with them; Yet I ſay with *Paul*, *That God needeth not my lye for his glory*: He hath not put me upon a neceſſity of ſinning to do him ſervice. But the Apoſtle hath told us, that that mans damnation ſlumbereth not that ſaith he muſt do evil that good may come thereby.

It is true, many people say that they are but small things that are imposed, & indifferent things, and trifles, and wonder at us, that so many Ministers will leave their places, and cease preaching of the Gospel for such things as these, that any man may do and not scruple; and many good men do yield unto and keep their places.

To all this I say, God hath not taught me to call or account any sin small; it is in its nature damnable, an offence unto an infinite Majesty, a provocation of his wrath to break the least of Gods Laws, or slight the smallest of his commands.

2. I say they are not small to me, and I am confident they will not be small things to our conforming Brethren in the day of Christ, however they seem now. They are not small neither to such as are in bitterness and trouble for what they have done. Oh that you could perswade the afflicted, tormented souls of wounded men, that they are very small things!

If

If we that refuſe thought them ſmall, would we loſe our livelyhood in the world for them? Have we not love to our ſelves, our Wives and Children? Do we not deſire to live as comfortable as other men? Some ſay it is through an humour that we refuſe: A ſtrange humour that will make men loſe 50. l. or 100. or 200. l. *per annum*. How many Miniſters are there that have many children, and little proviſion made for them (but what is in the promiſe) that cannot yield, but loſe all! let not the world for ſhame call theſe men covetous any more. Nay do you think that we would ceaſe preaching the Goſpel, that delightfull work of God, if they were ſuch ſmall things as ſome would make them? Hath not God given us ability, aſſiſtance and ſucceſs? Are not ye (many of you) our glory and Crown (if you ſtand faſt)? Why ſhould we loſe and leave the beſt employment upon earth? There is nothing but the fear of ſin that could ever cauſe us thus voluntarily to depart

part out of the Lords Vineyard.

3. What others do, is no rule to me; I judge not their parts or piety: I have seen some of their Reasons, and have weighed them in the ballance, and find them too light to bring me up to them. We know what Ministers did in King *Edward* the sixths dayes, and what the same men did in Queen *Maries* dayes, and what the same men did again in Queen *Elizabeths* dayes. Because *Peter* denyed his Master under a temptation, and afterwards Judaized through dissimulation, the wayes of Apostacy and deceit are not the better, because so great an Apostle was found in them. But I will not dispute the case; God will be judge himself shortly. Judge nothing before the time.

As for you my dearly beloved in the Lord, by the cost and care of my Parents I was brought up for the Ministry; and by the providence of God I was designed for you. In this Town I had part of my Education, and therefore here I was the more willing to imploy

imploy my Talent. It was not wages that I ſought for, or that drew me hither, but work and labour; not yours, but you. Many thought my time would not have been ſo long with you, but I thought if God had ſpared life, it ſhould not have been ſo ſhort. Had I hearkened to Calls for greater preferment, and accepted them, I had not been here to take my leave now: but I had amongſt you that which pleaſed me moſt; and as the hopes of it invited me to ſit down with you, ſo it provoked me to ſtay with you, even the ſucceſs of my Miniſtry in the converting and conſolating of your ſouls. But now my Sun is gone down at noon, and I am divided from you in the beſt of my dayes, before the grey hairs have come upon me. As you were contented to ſit under my Miniſtry in my tender years, had it pleaſed the Lord, you ſhould have had the benefit of my riper ſtudies: But our Times are in Gods hand, and he metes us out the work and places where we muſt be.

By

By this ſad parting, it too plainly appears, that I have been an unprofitable Preacher to you, and you unprofitable Hearers: and Oh that we might joyn in one ſolemn day, to humble our ſelves both for the ſins of my Preaching, and you for the ſins of your hearing; but it is now too late. I will crave leave to ſpeak a word in my behalf: I know not what aſperſions may be caſt upon me, as there have been; as to my deſign amongſt you in my work, God is my record, that I aimed at nothing but the Converſion, Sanctification and Salvation of your ſouls: I was glad when I heard of any of you that were willing to leave your ſins, and to ſet upon duty; and I could no further delight in you, then I ſaw you delight in God and his wayes. My Miniſtry was not with the affected words of mans wiſdom: I never delighted to ſpeak a word which I thought the meaneſt in the Aſſembly could not underſtand. I ſtudied not for a name or a praiſe, one hour in my Miniſtry, but how the truth might be made more fit for

for you. And bleſſed be the God of our mercies, our labour hath not been altogether in vain in the Lord. When I came hither, I found many in Chriſt, ſome of which have continued with me on earth a ſupport, encouragement and comfort to me to this very day: ſome of them are in glory with Chriſt. Others there were that were ſtrangers to Chriſt at my coming, but ſince have ſubſcribed with their hand, and ſet to their ſeal to be the Lords. Yet of theſe ſome have continued upright, others have turned aſide to ſin and folly, broke their reſolutions made again and again, and have not performed their vows; but they that ſate at the table with me have lift up their hand againſt me, and ſit in the ſeat of drunkards and ſcorners; and it is to be feared will be found perſecutors of thoſe that are good, and grow worſe and worſe, and not only leave, but loſe their firſt love: and if they perſevere, they will be ranked amongſt Chriſts enemies at the laſt. Oh that this might be an awakening word to them this day,

and

and that God would turn their hearts once again, once again to his holy wayes, and keep them therein to the end, that they may be a comfort to me, and not a terrour to themselves at the dreadfull day!

There are another sort that I found wicked, and I fear so must leave them, on whom the powerfull word hath had no power, but to this day are sinfull, disobedient, following divers lusts, and hardning their hearts in the wayes of death, refuse the terms, the means, and the Lord of life.

And now my beloved, having given you an account of my life with you, and my death approaching, my glass haveing a few more sands in it, I must proceed to my dying words, and they shall be in twenty Directions for your practice of godliness, and twenty requests I shall make to you in the behalf of God and your everlasting souls. And I beseech you if you will do any thing for my sake, or will regard the voyce, the words, the last words (for all

all I know) of your tender and hearty friend, hear and obey my words as follow.

1. Some of you are Magiſtrates, and act in a larger ſphere then others: Behave your ſelves beſeeming the place you are put in; you ſit in the Seat of God, and you muſt judge for him. O ſit not in the ſeat of Drunkards and Scorners of God, his wayes, and people; as your truſt is greater then others, ſo will your account be. If you ſin now, you doubly ſin, and be ſure your ſin will find you out. Some of you are lately put in the places of men of prudence, piety, and zeal for God, that were not the off-ſpring of Sequeſtrations, or the iſſues of divided parties, but choſen into the company for their real worth, and perſonal abilities to ſerve the Town. And ſuch they are which have given you demonſtrations of Juſtice running down like water, and righteouſneſs like a mighty ſtream. They left you a Town well ordered, where prophaneſs ſeeks corners, and impiety

impiety dare not shew its head; it hath been a shame and reproach for a drunkard to reel, or a Sabbath-breaker to appear in the light. The mouths of swearers have been stopped, and the horn of the ungodly durst not lift up it self. It is not for their impiety that they are laid aside, or unmeetness to rule, but through their own diffatisfaction; and you that inherit their trust (through favour) inherit their graces, diligence, and upright lives, that we may hereafter say of you, as we can of them, You left the place better then you found it. Love not sin in your selves, for then you will not punish it in others: put not such in your bosoms, against whom you must draw the Sword: Let not the enemies of holiness be your friends and favourites, least you spare *Agag* when God sayes kill.

2. Endeavour to settle with you a Preacher after Gods own heart, that will endeavour to please God and not man. Prayers without Preaching will not

not ſave the ignorant and carnal that are yet amongſt you; thoſe that God hath joyned let them not be ſeparated: we read more of the Apoſtles preaching, exhorting, warning the people then we do of their praying with them. *Paul* did deſire *that utterance might be given him,* not to read a few prayers again and again, but that he might open his mouth boldly *to make known the myſtery of the Goſpel,* Epheſ. 6. 19. Col. 4. 3, 4. he tells us, *that he was not ſent to baptize, but to preach*; that is eſpecially, principally to preach the Goſpel as his main and only work; *and by the foolishneſs of preaching God ſaveth ſuch as believe*; and he chargeth *Timothy* in a moſt ſolemn and dreadful manner before God and the Lord Jeſus Chriſt, *who ſhall judge the quick and dead at his coming, to preach the word, to be inſtant in ſeaſon and out of ſeaſon, to reprove, rebuke, exhort with all long-ſuffering & doctrine.* When I read all the texts that enjoyn preaching, and frequent preaching of the Goſpel, and ſee the practice of *Paul*,

how at all times he was ready to preach, *Rom.* 1.15. whereever he came, and how he ſtrove to preach the Goſpel where he could get in and had liberty to do it, *Rom.* 15. 20 and how he travelled up and down to preach, 2 *Cor.*2.12. & 2 *Cor.*10.14.yea though he had weakneſs upon him, and infirmities in his fleſh, *Gal* 4. 13. All theſe things make me conclude that it is an excellent work, and the work of a Miniſter, and not to be neglected where we can have freedom on honeſt terms. And I wonder that men can content themſelves with a Reader only; or that any that are called to this work can ſatisfie conſcience with reading a form only to the people, and ſlight or preach againſt preaching. God hath vouchſafed a preaching Miniſtry to your Fathers and you at leaſt ſixty years. Oh continue it ſtill and take care of your choice! A dead miniſtry is as good as none, and an unpreaching Preacher is little better: I mean ſuch as preach well but live ill, that look towards heaven and row towards

wards hell. Moſt people deſire a Preacher like themſelves; but do you ſeek for one better then your ſelves; you muſt (ſome of you) mend a great deal before you make the moſt holy and beſt men, and a great deal more before you can be the beſt Magiſtrates, and therefore for your ſelves you need a good, yea the beſt Miniſter. How much better was *Joas* for *Jehoiadab*? it is but a little time and God will ask you how you came by your places, and how you uſed your power; I wiſh you may give a good account of both.

3. As you are profeſſors of Chriſtianity, both Magiſtrates and people, have I pray you a ſpecial care of the honour of God in the Town: God hath been honoured many years in this place: godlineſs was eminently befriended, ſo that the Town was eminently hated and greatly beloved for its ſake; the godly far and near loved it; the wicked hated it and often threatned its ruine. Oh let the honour of God be dear to you all. Let not ſenſuality, fleſhly walking, re-

vellings, chamberings and wantonneſs, and all thoſe luxuriances of the carnal part be found amongſt you which are ſo contrary to the glory of God. Remember God ſaith, *I will honour them that honour me*, 1 Sam. 2. 30. *and thoſe that ſet light by God ſhall be deſpiſed*, Mat. 22. *Whether ye eat or drink, whatever you do, do all to the glory of God*, 1 Cor. 10. make this your end and aim in all undertakings. Anſwer the temptation of Satan to pride, luſt, envy, gluttony, drunkenneſs, and fleſh pleaſing, with this queſtion, Is this to the glory of God? what will be the iſſue, the end of this action? will it redound to the glory of Chriſt? how near would earth come to heaven, and what a glorious reſembrance would there be of the heavenly hoſt of Saints and Angels by the ſons of mortals on the earth, if all they did were done to Gods honour! its theſe baſe ends of pleaſure, profit, credit, eaſe, earthly applauſe, and honour that men proſecute on earth, which makes this world ſo like the ſuburbs of hell, and turns ſo many thou-

thousands into hell, *Psalm 9. For the wicked shall be turned into hell and all the people that forget God*; that is, to glorifie, honour, exalt God. Oh that you would observe this, and all agree in aiming at, and intending his honour, and all of you would resolve never wickedly to sin more in Sabbath-breaking, swearing, lest we dishonour God and cast contempt upon the dreadful Name of the Lord our God.

4. My next direction is, Endeavour to do the will of God and not your own; live over your prayer, *thy will be done*; selfishness is a great sin, and self is nowhere stronger then in the will; when a man will have his own will, God and his Laws are set in defiance; wilfulness is the broadest, plainest way to self-destruction. If we should ask, Why is the world so wicked? it is because they are wilfull, and they will have their own wills. And why are so many thousands damned? Because they followed their own wills, and would have their own wayes, and they could never be reduced

to the will of God, nor conquer the powers of their souls, nor their earthly members to submit unto, and close with the will of God, but they made Idols of their own wills, and then their own wills made them a worship and service of the jealous God which he abominated; and their wills chose them out wayes which were cross to Gods ways: And hence their perdition arose, as you read of the Jews, their wills chooſed their own wayes, then was war in the gates; and God tells them, Oh *Israel*, thy perdition is of thy self, thou hast destroyed thy self; take heed of this wilfull refusing of the will of God, and following of your own.

5. Take heed of embracing damnable errors, the things that God hath witnessed against, especially take heed of Popery; Antichrist must down, and *Babylon* must fall, though all the Kings of the earth labour to uphold them; and that the Pope is the Antichrist, and *Rome Babylon*, there is more said for it then can be said against it. *Save thy self*

oh

oh Zion *from those that dwell in* Babylon; *partake not of their sins, lest you partake of their plagues: the Beast and the false Prophet must be tormented with endless fire; they have shed so much of the blood of the Saints that they must have blood to drink, of which they are worthy.* You may safely lay down your lives for refusing Popery; one of the late Prelates of this land hath left it on record, that there is no peace with *Rome*; Bishop *Hall*.

6. Beware of a league with sinners; let your companions be such as fear the Lord; will you live in the bosome of those that must be in hell for ever, such as will be enticing and drawing you from that which is good and into sin? wicked companions have been the bane of many thousand souls; you have choice enough; there are many pretious believers amongst you of all sorts, old and young, rich and poor; get into their acquaintance and fellowship; as a man is, so will his society be; *if sinners entice, consent not. Joseph* himself was corrupted in dwelling in the house of *Pha-*

reah: it is good breathing in a wholesome aire.

7. Let not any sin raign or quietly dwell in you; you may with less danger to your everlasting estate lie in a fire, or dwell in an ocean of water, then lie and abide in sin; and yet no man will stay in a flame one hour, or lie in a river or pond. Oh but how long will men lie in the bed of sin, and suffer sin to lie in them! even till death dissolves the frame, and separates the soul from the flesh, and both body and soul from God. Believe it Sirs, sin is as bad and as full of evil as ever you heard it to be from the mouth of God or man; do not lie in it till you feel it; let not feeling make you believers, but fetch faith from the undoubted Word of God: You wonder why Ministers make such an outcry against sin, why it is dayly their work to cry it down; you wonder why men are so precise to stand at such a distance from the appearance of evil, the shadow of sin. Oh what nice men are those with you that cannot swear with you, and

and ſubſcribe to the Ceremonies, and drink your healths. Oh Sirs, did you know the evil of ſin, the poyſon that is in the ſmalleſt cup, the venom that is in the leaſt drop, you would keep at the ſame or a greater diſtance from it then others do. You that would not let a blemiſh be in your faces, a ſmall diſeaſe in your hearts: Oh why will you let a ſin lye in your ſouls, a ſin that will damn you, and ſhame you before God and the world, and be a torment to think of it to all eternity! Oh that I might be ſo happy with *Sampſon* to kill more of theſe Philiſtines at the day of my death, then in all my life.

8. Let not the world and the things of the world be too precious in your eyes. Believe that there is not that worth in it, that its pleaſures and profits tempt you to think there is. It is a portion that the Reprobate hath, and ſometime that the Elect do want. You have many more precious things to look after, love and delight in; a precious God, a precious Chriſt, and a holy

ly Spirit, precious Truth, and a precious Soul, and Heaven. The world weighs nothing when it is laid in the ballance with any, with either of these Oh lose not either of these for the gaining of this base world: having food and rayment, be content with things convenient; if God give you more, use them for his glory, and your neighbours wealth.

9. Obey your King, not for wrath, but for Conscience sake: If he impose Taxes, murmur not at them. *Tribute* saith *Paul, must be paid to whom Tribute is due, Fear to whom Fear, Honour to whom Honour.* Protection is a greater mercy then we can value: How much would many people give for such a defence as we have yet upon all our glory, and such quiet habitations! our lives and goods are not prostituted to the envious, but confirmed by Acts of Parliament. *Fear God and the King, and follow not them that are given to change.*

And so obey all in their places that are under him; in their places I say, and

and in the things wherein they have power: The meaneſt Officer muſt not be contemned, nor reſiſted doing his Office: He that reſiſts, reſiſts an Ordinance of God, *Rom.* 13. But ſtill know that none have power againſt God; to ſet up an Altar againſt Gods Altar. The Church hath power to declare Chriſts Laws already made, and ſee them executed, and that the things of Chriſt be managed decently and in order, *i. e* orderly without confuſion: in Modes and things Circumſtantial they may determine as to time, place, *&c.* and we muſt obey. But ſay the *Leyden* Divines, Syn. Pur. Theol. Diſp. 35. *Ab omni traditionum humanarum jugo liberas habemus Conſcientias, cum ſolius Dei ſit res ad Religionem pertinentes præſcribere.* If any thing be enjoyned that you cannot yield to, ſubmit your ſelves to ſuffer patiently what ſhall be laid upon you. When you ſee it is your duty (*non obedire*) not to act and practiſe, there you muſt not *nolle obedire*, or *ſuperbe repugnare*; there's a great

a great deal of difference between a mans not being able to obey actively, and his being unwilling to obey, or proudly to resist, or disobey. Let the world know that you are willing to yield as far as you can. All this I add as to obedience in matters Ecclesiastical and Spiritual.

10. Conform to things established in the Church as far as you can: this follows on the last. There are many things good that you may safely own, and practise, and joyn in without sin. Do not think, that because I and others do refuse to subscribe and Conform, that therefore we could not yield to some, or that we judge all bad: no, we should have gone far, rather then leave our Ministry, as far as any shoe of the preparation of the Gospel would bear us. Your Case and ours are not the same; you are not put to declare your unfeigned Assent and Consent to all and every point in the Liturgy as we are; nor to subscribe to other things. I can (saith Mr. *Z. C.*) keep communion under

under that form of Worſhip wherein I cannot adminiſter, and heartily ſay *Amen* to the Petitions which are put up in an order ſo confuſed, prepoſterous and indigeſted, that it ſeemeth to me ſo much below the gravity of the Church, whoſe mouth I muſt be, the ſeriouſneſs of the Office whereby I muſt miniſter, the ſanctity of the duty I am to perform, and the Jealous and Sacred nature of the object to whom they are preſented, that I dare not ſtand between God and his people in the ſame. In things that are unlawfull abſolutely the actor and the looker on; he that prayes, and he that holds up his hands, ſinneth: But in things that are inconvenient, or in an imperfect mode of Worſhip; where there is a liberty of cloſing or refuſing: the Joyners are not guilty of the ſin, eſpecially if there is a ſecret proteſt entered againſt every defiling thing. In our *extempore* prayers there were failings, imperfections; we were men; words might fall that were not ſo

appoſite

appoſite as was deſired by us for ſuch a duty: Our ſoul abhorred them as they were ſinfull, ſo did yours. Will God impute theſe to you? ſurely no. There is a local preſence, and a moral abſence in one and the ſame duty: the body is before the Miniſter, or Officiating Prieſt, ready to hear what God ſaith, or to offer up to God what he ſaith, but if he utter falſhood, the ſoul is abſent. A Miniſter preacheth a manifeſt error, the hearer abhors it, keeps it far enough from the belief of his heart; ſhall this man be guilty of it? Surely it is his ſin that is the Actor, it lyeth at his own door: thou haſt delivered thy Soul. The Application is eaſie.

11. Do not be drawn by the examples of men only; nor feared by their threats: be not Conformiſts I mean becauſe ſuch and ſuch are: and be not Non-conformiſts becauſe others are ſo. I deſire that my bare practice may not lead you: poſſibly I may be deceived and miſtaken. We all know but in part:

part: as I ever ſaid, Follow me no further then I follow Chriſt. And though Chriſt refuſed to waſh his hands, though it was a tradition of their forefathers, and a command of Superiors, yet into their Synagogues Chriſt went. Search the Scriptures, ſee with your own eyes, and let the command and will of God weigh more with you then the example of men: And be not feared from following God through the fear of man, He hath aſſured you that no man ſhall harm you whileſt you follow the thing that is good. The fear of man hath been a great ſnare to the godly. How uprightly had *Peter* ſtood, had it not been for this? *Daniel* was fearleſs, and ſo would not omitt a ſmall thing of opening his window, but prayes in the ſight of all, though the King had forbidden it. Chriſtian Courage doth excellently become a Souldier of Chriſt: get much of the fear of God in your hearts. *Timor timore, ut clavus clavo pellitur*; fear drives out and expells fear.

12. Have

12. Have a great care of Schism: I speak of sinfull schism: There is a schism that is lawfull and commanded; and there is a schism unlawfull and condemned. Separate from sin and things in themselves unlawfull, and the Scripture will bear you out, 2 *Cor. 6. ult.* but to separate from the Worship and Ordinances of God, because they are not so lively administred, nor perhaps so purely as might be desired, this is not warrantable. God must be served with one mouth, with the best we can have and bring before him: A pair of Turtle doves or a little Goats hair is acceptable where no better can be had. Let nothing make you leave Gods house, but what himself departs for; the branch will not fall off, if it hath but a little nourishment from the root.

13. Take heed of disaffection to the people you differ from: Many of Christs members may be of another mind in, and about these trifles and *inepti*æ *tolerabiles* as *Calvin* calls them. Judge

of

of men according to their diligence and seriousness in Worship, Knowledge and holy walking. Love them most that love the Lord and Laws of Christ. Let them Conform or not, hate or disaffect none on this account, but such as hate the Lord.

14. Learn so to walk as you may avoid scandal and contempt. You must be carefull; else you will offend the weak Brethren, which *Paul* would not, and believers must not give offence to the Jew or to the Gentile, or the Church of God. *Offences will come, but wo to them by whom they come.* You may offend the weak, by extending of your liberty, and walking to the outside of it; and you may contemn Authority by contracting it, and standing too close to your Christian Liberty to the sleighting of their Lawfull Commands. Christian Liberty is an excellent thing, but few know how to use it: but some upon its account wrong their Neighbours, some the Magistrate, but chiefly their own souls.

15. Fret not at the ungodly when they prosper in the world: It was *Davids* fault or failing; let it not be yours. Though they oppress you, imprison you, trample on you, and say all manner of evil against you for the Lords sake; though they make your lives uncomfortable, vex your souls, walk in profaness, have their wills, despise the oath of God, Ezek. 17.18. *bear indignation against the holy Covenant*, Dan. 11. 30. *forsake it and do wickedly against it.* ver. 32. come not in trouble for it, but glory in their shame; be not troubled at them: Is not eternity long enough for them to suffer in? and is not time short for them to sin in? Read Job 20. 4, 5, 6. *Is not the triumphing of the wicked short, and the joy of the Hypocrite for a moment? But they shall perish for ever, though his excellency mount up to the heavens, and his head reach to the clouds.* How soon will their glory depart, and sorrow and shame cover them as a Cloak! Oh Christians, prize the favour of your Lord, and

and account no man happy but he whoſe God is the Lord.

16. Take heed of the wiles of Satan; he lies in wait at all times to deceive. It is his work to lay ſnares in times of liberty to draw you into licentiouſneſs, and to ſwim down the ſtreams of pleaſure; in times of error to ſeduce you from the faith: in times of ſtrictneſs to out-do your duties, and overdo what God hath commanded. You cannot be too watchfull againſt ſuch an enemy who ſtrikes at the life of your ſouls. Do not think he doth not ſeek your ruine, becauſe he doth not viſibly appear to you, becauſe you do not ſee him; he works in the dark, and doth moſt againſt you, when he is leaſt ſuſpected. Oh be not iguorant of his devices.

17. Do not eaſily part with your Comforts. You to whom the Lord hath ſpoken peace, and aſſured you of his love in and by the Goſpel, let not many croſs providences though he lifts you up, and caſts you down, though

he takes; and withholds good things from you, let not these make you lay by your comforts. You that live in the Church Militant, must expect opposition, combats and falls; miseries as well as mercies will attend you; frowns as well as smiles, comings and goings of comforts, enjoyments, assistance. You must see nights as well as dayes; Summers and Winters, heats and colds, dews and driness. When any of your flowers wither, and your Suns go down sadly, do not let your radical comforts depart from you: still say with *David*, *Why art thou cast down my soul? why art thou disquieted within me? Still trust in God, for I shall yet praise him.* Give not way to a dejected spirit, you cannot serve God acceptably; do all you do in joyfulness and praise, *Psa.* 100. 1, 2. Never think you do well to be grieved and so far cast down as to be unserviceable to your God, or unmeet to praise him in holy joy, delight and love.

18. Nourish faith, hope and love: It is

is by faith that we must be justified and saved; by faith we must serve and please the living God; by faith we must conquer sin, death & the world; you need faith to go through with you in all conditions; hope is necessary to anchor the soul, and keep it close to God in storms, delayes and dangers: love will raise you and carry you after God and his waies, and make you bear affliction with delight. If you live in love, the God of love will be with you: it will sweeten much of the troubles of the earth, and give you a taste what heaven is. You'l need these graces more then all the world, when the Bride-groom cometh; when others are toyling for the world, do you labour for faith, hope, and charity: It was a foolish thing in the worlds eye to behold *Noah* build an Ark and make such ado about so needless a thing as they thought; but who was the fool when the flood came? the world or *Noah*? You know how our meetings for the increase of faith, hope, and charity have been derided and decryed by too many

amongſt you as needleſs things: but who will be the fool when the Bridegroom comes! he that hath theſe graces, or he that hath them not! conſider but a little and judge.

19. Take heed of the leaven of hypocriſie; thoſe that have read the Book called The Vain Religion, may know who the hypocrite is; is it not the man that profeſſeth to know, worſhip and own God for his Father, and yet in heart and works denies him? and is there any ſin more common then hypocriſie? nay are not you that ſo often have the hypocrite in your mouths to reproach your neighbours with, the hypocrites your ſelves?

Oh the miſchief that hypocriſie hath done in the Church! how many golden profeſſors but the other day, are become eminently prophane, and have not forſaken, but hated and openly renounced the things and waies of God and glory and rejoyce in it! Oh theſe mens Religion was but guilded hypocriſie, and now the guilt is off, and men

are

are in their own colours, and have on their own coats; now the hypocritical garment that they put on to deceive, is off. Oh be sincere Christians or none! let not the portion of the hypocrites be yours at the last day.

Lastly, Above all make God your chiefest good; let Christ be your way to enjoy him through the help of the Spirit, Word, and Ordinances, let God be thy Father and thy all, and he will be ever thine, and with thee for thy good, who cannot dye. When one told a Christian that his Father was dead, *Desine blasphemias loqui*, cease to speak blasphemy, my Father is still alive. When thou hast done all thou canst in working out thy salvation, yet let the stress of all lie upon Jesus Christ: Christ is all and in all: value the world and all things but as dust, dross, and dung in comparison of this invisible glory, Lord, God, Father, Son, and Holy Ghost! live to him, and dye in him, and you shall raign with him world without end.

I have now twenty more requests, or

petitions to you, which will be my dying words, my last requests, if God bring me not from death again.

1. I beseech you all my Brethren and Fathers, examine your selves throughly to know the state of your souls, and how you stand in the sight of God; think how near the day of Assise is to us all; you are in an estate good or bad, of life or death: know so far as is attainable, the case you are in; you are apt to say, when I have put this question to you, We trust it is well with us. Oh my Brethren it is not good to trust (in this case) before you try; have you not heard and read that many a mans faith and hope is vain! *Jam.* 1. and 2. chap. *Job* in many places? try your own case, know your own selves.

2. See in your tryal especially that the work of conversion is soundly wrought; see to that; *Circumcision nor uncircumcision availeth nothing, but a new creature.* All your shews are but as a tympany; all your duties huskes, shels, are unavailable without the new creature.

ture. Beloved my ſpirit ſtirreth in me through fear leſt you have not paſt yet through the new birth: the Scripture hath concluded you under wrath and wo, if you are not born again: Oh ſee to it.

3. My next requeſt is, that you would not ſit down ſhort of Jeſus Chriſt; you may go far and do much, and yet fall ſhort of Jeſus Chriſt, there is a running in vain, becauſe men ſit down before they come to Chriſt; they ſit down with the Name of Chriſt, and with a few notions of Chriſt in their heads, and with ſome underling affections to him, and on a few formal performances to him, when they have not the life of Chriſt in them, nor the Laws of Chriſt, nor his Spirit ruling in their ſouls, nor his Word dwelling in them richly to teach them his fear. Oh beloved, this is not your reſt; if you ſit down without the nature, life, laws, Spirit, and power of Chriſt in you, to quicken you, enliven, enlighten, impower, and enable you to live, love, obey, and

and glorifie Christ, you will sit down short of Jesus Christ, and then it had been better you had never set a foot towards Christ in his holy wayes: never rest till you are in his arms, and your abode is in his bosome, you in him, and he in you the hope of glory.

4. My next request is, That you would mind above all things your eternal condition; you are this day sitting on these seats now, by fires in your families with your relations anon: but to morrow you may be in eternity, and know no more what wives and children, sun and moon, earth and sky, clocks and time, how they pass by you and bring you reports from friends and various experiences as now they do; do all for eternity. Remember when you are praying you pray for eternity and eternal mercies and things: think when you feel your breath departing that eternity is coming upon you.

5. Set up, and if you have begun, keep up serious and fervent prayer in your

your families, and other family duties of admonition, inſtruction, and reproof. Let your houſes be little Churches, and that which is denied you in other families, let it be had at home. I know the ſociety of believers of one heart is quickening in cloſe and private chambers, and our hearts are much enlarged then before God. Yet ſo long as you pray to the ſame God, for the ſame Church and people, eſpecially when your own fleſh and blood, your dear wives and children are at your elbows, Oh how ſhould this quicken you to be earneſt for the life of their ſouls! Let not the Lord when he looks down from heaven to ſee if there be any that ſeek after him, let not then your families be found prayerleſs families, as if you owed no obedience to God, or ſtood in no need of him, and leſt he clap a curſe on your dores, *Curſed be this family that calls not upon the name of the Lord.*

6. Have a ſpecial care of bringing up your children in the fear of God; inſtruct, correct, and give them a good example:

example: you have little of the world to leave them perhaps; if you leave them in the poſſeſſion of God and in the hopes of heaven, you have been good Parents to them; but to leave them nothing of the world and without God and hope, it is ſo ſad a thing that you will not give a good account of it before God.

And you that are children, do not break your Parents heart by your ſinful diſobedient waies: you have tender Parents who love you, and would not bring you up for the devil, nor ſee you everlaſtingly confounded and burned in the lake of hell. Oh return to God and his holy waies, *remember your Creatour*; God longs for you and deſires the firſt ripe fruit; the ſooner you come in to him, the more you ſhall have of his love, and the more will your godly Parents delight in you.

7. Never be aſhamed of a ſerious, holy, godly life, though you are reproached, vilified, and ſuffer much in the world for it; be not diſmayed, but rejoyce

joyce and be exceeding glad that you are ſufferers for holineſs, and not perſecutors of it: but be aſhamed of a filthy converſation, of the Image of Satan, of the ſins that make you odious and loathſome in the ſight of God. I admire to paſs by the Ale-houſe-dores to hear ſo many ſinging, drinking, roaring, and they are not aſhamed at it; but there are many that are aſhamed to worſhip God in their own houſes, or reprove ſin: if this be not to be aſhamed of Chriſt, what is?

8. My next requeſt is, That you would never think that you are holy enough, or have grace enough, but be ſtill preſſing after more. No worldly man thinks he hath riches enough but will be thirſting after more; and ſhall not the Chriſtian be as covetous after God? is not one dram of grace more then all the world, one ſmile of Gods countenance more then a hundred rivers of oil? why do you think you have enough of this labour, *to grow in grace and to abound in it?*

9. If

9. If you do not grow so fast in grace as you should, be sure you do not decline and decay in grace. Whither hath Apostacy carried a backsliding soul! Apostates stop not frequently till they are in hell; there they rest because they can fall no lower; be sensible of thy declinings, Christian, lest they end in this, and thy latter end be worse then thy beginning.

10. My next request is, That you would look to your worship; a little thing in worship is more offensive to God then you think of. Consider *Nadab* and *Abihu*; small faults in worship provoke highly: there we deal immediately with God, and his glory is immediately concerned; he is therefore nowhere so jealous as in the things of his worship: take heed of a lasie, frothy, formal, superstitious worship, lest God cast it as dung in your faces, and say, *Who requires these things at your hands?*

11. Have a special regard to the Lords day: let it not be prophaned by unlawful recreations, and games, nor by those

thoſe that may be lawful at other times: loſe not an hour of it in vain delights or pleaſures of the fleſh: let the ſoul be attending on God even when your hands are about the works of neceſſity and mercy: do not think all your work is done when the publick worſhip is done: ſay not then, Fleſh, take thy pleaſure, I have ſerved God enough; this day it is a day for meditation, rejoycing, thankfulneſs and prayer, and to viſit the ſick, inſtruct your families, and not to be ſpent in the ſervice of the world or fleſh.

12. Though this be a day of ſcattering, yet let brotherly love continue: thoſe that have walked in fellowſhip in publick and private Ordinances, let not your love be cold, but continue love and affection, and exhort one another, and pray one for another, and ſerve one another in love, and be kind, courteous, faithful, and zealous for the good of every poor ſheep that belongs to this fold.

13. That you would be more then ordin-

ordinary diligent in working out your salvation. What means God will afford you, we cannot tell: if any, make use of it to work by: if small or none, labour so much the more your selves. How comfortably might you live and die, if you knew that your calling and your election were made sure! however diligence will bring comfort, sloathfulness shame: it is no small comfort now at my suspension, that I worked while I had time.

14. I request you, that whatever you do, you do all in the strength of Christ, & not in your own, do nothing for your own glory but for his: keep down self, and let it not be exalted against the Lord in any thing: take heed of self-sufficiency, self-aims, self-ends; learn not only to trust in Christ, but to use Christ: here is the wisdom of the Saints to do all in Christ and for Christ.

15. I beseech you pitty and look to your poor; they grow great and numerous, and many are poor inwardly and outwardly both: let some course

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